DEEN SEEKHNE KA WUJOOB

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طلب العلم فريضة على كل مسلم

Romanised:
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THE WAY OF SALAFIYYAH
(The True Knowledge of Islam)

Deen Seekhne Ka Wujoob!

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

Har musalmaan mard aur aurat par Deen aur Ibaadat ke ahkaam ka seekhna farz hai jis ke liye Allah Rabbul 'Izzat ne insaan ko paida kiya:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ﴾

"Jin o ins ko maine sirf apni hi ibaadat ke liye paida kiya hai."(Surah ad-Dhaariyat: 56)

Isi liye Allah Rabbul 'Izzat ne sab ko padhne aur deen ke samahjne ka hukm Nabi e Kareem ﷺ par naazil kardah sab se pehli aayat mein diya:

﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ﴾

﴿خَلَقَ الْإِنسَانَ مِنْ عَلَقٍ﴾

﴿اقْرَأْ وَرَبُّكَ الْأَكْرَمُ﴾

﴿الَّذِي عَلَّمَ بِالْقَلَمِ﴾

"Us Rab ke naam se padho, jisne tamaam makhlooq ko paidaa kiya, insaan ko jame huwe khoon se paidaa kiya, padho! aur tumhaara Rab sab se badh kar raham o karam karne waala hai, jisne qalam ke zariye seekhaya."(Surah al-Alaq: 1-4)

Allah ka hukm aur mukarrar hukm (yane baar baar) padhne ka isi qasd ke liye hai ke musalmaan apne deen ke waajbi ahkaam ko apni had tak seekhe, in aayaat mein yeh bhi ishaarah hai ke ilm ko mehfooz rakhne aur isey seekhne ka ahem aalah o zari'ah qalam hai.

Isi wajah se b'az riwayaat aur ulama ke faham ke mutaabiq Allah Rabbul 'Izzat ki sab se pehli makhlooq qalam hai:

((إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ الْقَلَمَ))

"Allah ta'ala ne sab se pehle qalam ko paidaa kiya."(Sahih Jaame' Sagheer: 2017, Sunan Tirmizi: 2645)

Aur phir qalam ko "Ma Yakoon" ke likhne ka hukm bhi diya!

Maqsad yeh hai ke har musalmaan ke oopar is qadar ilm ka seekhna farz hai jis ke zari'ah apne Rab, Deen aur Rasool ﷺ ko pehchaan sake, phir ummat ke kuch logon ko hukm hai ke ilm mein tawassu (kushaadgi) haasil karne ki gharz se ulama tak pohnchen aur seekh kar wapas aakar apni qaum ko seekhayen:

﴿وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ﴾

"Aur musalmaano ko yeh na chahiye ke sab ke sab nikal khaday hon so aisaa kiyun na kiya jaaye ke in ki har badi jamaa'at mein se ek chhoti jamaa'at jaaya kare taake wo deen ki samahj bojh haasil karen aur taake yeh log apni qaum ko jab ke wo inke paas aayen, daraayen taake wo dar jaayen."(Surah Tawba: 122)

Aur Nabi e Kareem ﷺ ne bhi talab e ilm ki targheeb di hai:

((مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ، وَإِنَّمَا أَنَا قَاسِمٌ وَاللَّهُ يُعْطِي، وَلَنْ تَزَالَ هَذِهِ الْأُمَّةُ قَائِمَةً عَلَى أَمْرِ اللَّهِ لَا يَضُرُّهُمْ مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ))

"Jis ke sath Allah khair ka iraadah rakhta hai usey Deen mein fiqh aur samahj deyta hai aur main taqseem karne waala hon, deyne waala Allah hai, yeh ummat hamesha Allah ke hukm par qaayim rahegi qayamat aane tak inka mukhaalif inko nuqsaan nahi pohnchaa sakta."(Sahih Bukhari: Hadees 71)

"Faqqihu fid Deen" ka ma'naa yeh hai ke har insaan aqeedah o ahkaam aur usool o furoo' ko apni had tak samjhe, aqeedah aur amal, usool o furoo' mein kisi ke liye koi farq nahi, tafseel aage aayegi.

Aqeede mein fiqh o faham ka ma'naa yeh hai ke Allah Rabbul 'Izzat ki zaat o sifaat, Rasoolon khusoosan Nabi e Kareem ﷺ, malaikah aur naazil kardah kitaabon aur qayamat ke din aur taqdeer ke khair o shar hone ke muta'alliq musalmaan emaan laaye aur aam malomaat haasil kare.

Isi tarha ghaib ki khabren jo hamaari nazron se ojhal hain, masalan murdah aur qabron aur marne ke b'ad ke ahwaal aur hashar o nashr, hisaab o kitaab se muta'alliq jannat o jahannam ke bareme malomaat haasil kar ke is par emaan rakhe.

"Fiqh e Aqeedah" ko salaf ki istelaah mein "as-Sunnah" ya "Ilm e Aqeedah" ya "Ilm e Tawheed" ke naam se jaana gaya, aur muta-akhkhireen ki istelaah mein "Ilm e Kalaam" se jaana gaya, ilm e kalaam ko salaf e saleheen ke yahan qubool na kiya gaya kiyunke aqeedah aur ghaib se muta'alliq aql o qiyaas aur phir juhar o arz ko dakhl nahi,

sirf aur sirf Nusoos e Qur'an o Sunnat hi par inki buniyaad hai, lekin muta-akhkhireen ne is mein qiyasaat e faasidah ko dakhl kar ke nusoos ki taweel ki, phir hadees ko khabar e wahid keh kar inkaar kar ke bahut se masaail ka inkaar kar diya, yaqeenan Deen mein yeh ek nayi bid'at hai, isi tarha ahkaam aur furoo'yi masaail ka ilm o fiqh bhi ek musalmaan ko isi tareeqeh par seekhna hai jis tarha Sahaba e Kiraam (Razi Allahu Anhum) ne bila tafreeq Aqeedah o Ibaadat o Ahkaam ko seekha tha, har musalmaan mard o aurat par deen ka is qadar hissah seekhna zaroori hai, jis ke zari'ah apne Rab, Deen aur Rasool ko jaan sake, yehi chizen Deen ke baday usool hain aur inhi teeno umoor se muta'alliq har musalmaan aur ghair muslim se qabar aur barzakh ki zindagi mein marne ke b'ad hi sawaal kiya jaaye ga, jaisa ke Bara bin 'Aazib (Razi Allahu Anhu) ki lambi hadees mein iska zikr hai:

((يُقَالُ لَهُ: يَاهَذَا، مَنْ رَبُّكَ؟ وَمَا دِينُكَ؟ وَمَنْ نَبِيُّكَ؟))

"Us se uske Rab Deen aur Nabi ke bareme pouchaa jaaye ga."(Sunan Abi Dawood: 4754, Ahkaam ul Janayiz Lil Albani: Safah 157)

Farmaan e Bari Ta'ala hai:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ﴾

"Jin o ins ko maine sirf apni hi ibaadat ke liye paida kiya hai."(Surah ad-Dhaariyat: 56)

Adam (Alaihis Salaam) se ley kar qayamat tak aane waale isi Ibaadat ke mukallaf thhey, aur rahenge, maut aane tak koi shakhs hosh o hawaas ki salamati mein Allah ki ibaadat se nikal nahi sakta, is ibaadat ke tareeqon ko jaanne ka wahid tareeqah hai aur wo tareeqah Anbiya aur Rusul ka

tareeqah hai, Allah ta'ala apne adl o insaaf se Anbiya ko behj kar logon ko tareeqah e ibaadat seekhta raha, aakhir mein Muhammadur Rasoolullah ﷺ Khataman Nabiyeen ban kar aaye, ab Aap ke b'ad koi nabi nahi, Aap ke aajaane ke b'ad Allah ki ibaadat ka sirf wahi tareeqah reh gaya jo Nabi e Kareem ﷺ ne seekhaya hai aur Tareeqeh e Rasool ﷺ ko Allah ne mehfooz kar rakkha hai, Qur'an o Sunnat mein tamaam umoor waazeh taur par mazkoor hain, isi bina par Aap ﷺ ne farmaaya:

((طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ))

"Ilm e Deen haasil karna har musalmaan par farz hai."

Hadees sahih hai, ayimma e hadees ne is ko muta'addid Sahaba Anas, Abdullah bin Umar, Abu Sayeed Khudri, Abdullah bin Abbas, Abdullah bin Mas'ood aur Ali bin Abi Taalib (Razi Allahu Anhum) se riwayat kiya hai, dekhen: (Takhreeji Ahadeesi Mushkilatil Faqr: Safah 48-62)

Is liye har musalmaan mard aur aurat par farz hai ke wo Deen ke in teeno zaroori umoor ko seekhe na seekhne ki bina par gunhagaar hon ge.

Ali (Razi Allahu Anhu) ne is hadees ki tafseer mein farmaaya hai, ke Saum o Salaat, Haraam o Halaal aur doosre ahkaam ko seekhe.

Hasan bin ar-Rabi' (Rahimahullah) ne Abdullah bin Mubarak (Rahimahullah) se sawaal kiya, is hadees ki kya tafseer o tawzeeh hai? unhon ne jawaab diya: jo tum ilm e hadees (tawassu (kushaadgi) ke sath) seekhtey ho wo muraad nahi, is se muraad yeh hai ke aadmi Deen ke jis

mu'aamle se do chaar ho uske bareme sawaal kar ke seekh ley.

Hasan bin Shaqeeq ne Abdullah bin Mubarak (Rahimahullah) se " طَلَبُ الْعِلْمِ فَرِيضَةٌ " ki sharah aur tawzeeh pouchi ke logon par kis miqdaar mein ilm ka seekhna farz hai? tou unhon ne farmaaya: ke aadmi jis kisi kaam ke liye qadam utthaye tou baghair ilm aur baghair sawaal aur baghair seekhe hargiz na kare, mazeed kaha: ke agar kisi ke paas zakaat ka maal nahi tou usey zakaat ki tafseel ka seekhna zaroori nahi jab uske paas dosaw (200) dirham kam az kam ho jaayen tou phir us par seekhna farz ho gaya ke us mein se kitni zakaat nikaaley kab nikaaley aur kis ko dey wagerah.(al-Faqih wal Mutafaqqih: 1/42)

Imam Shaafa'yi (Rahimahullah) ne kaha: ke mujh se kisi ne sawaal kiya ke ilm kya hai? aur logon par ilm ka kitna hissah seekhne waajib hai? tou maine kaha: ilm ki do qismen hain: "Ek 'awaam ka ilm hai: jis ka seekhna har aaqil baaligh par zaroori hai, usne kaha: is ki misaal kya hai? maine kaha panch salwaat aur Allah ke liye logon par ramzaan ka sawm, baitullah ka haj agar wahan tak pohanch saken, maal ki zakaat in sab ka ada karna zaroori hai, zina, qatl, chori aur sharaab ki hurmat isi tarha ke aur doosre ahkaam ka jaanna, samahjna aur maal o jaan se ada karna bando par zroori hai, aur har haraam cheez se door rahen.(ar-Risaalah: 357,358)

Iske b'ad Imam Shaafa'yi (Rahimahullah) ne khaas logon ke ilm ka zikr kiya.

Isi tarha Imam Ahmed (Rahimahullah) se manqool hai, Abdullah bin Ahmed kehte hain: ke maine apne waalid giraami se sawaal kiya ke aadmi ke oopar kaisa ilm haasil karna farz hai? aap ne kaha: in umoor ka seekhna jin se salaat qaayim kar sake, sawm, zakaat aur digar sharaayi' ko ada kar sake, ise in sab ka jaanna zaroori hai.**(Masaayil Abdullah: Safah: 349)**

Khateeb Baghdadi Rahimahullah ne Faqih aur Mutafaqqih mein kaha hai:

"Har shakhs par Allah ke farz kardah wajibaat ka hisaab e istetaa'at jaanna zaroori hai, aur har baligh, aaqil mard o aurat, aazaad aur ghulaam jin par taharat, salaat, saum farz hain inka jaanna waajib hai, aur isi tarha khane, peene, pehanne, shadi biyah aur logon ke khoon aur maal mein se kya halaal hai aur kya haraam hai? in umoor ke na jaanne ka uzr kisi ko nahi, sab par zaroori hai ke baaligh hone se pehle iska seekhna, jaanna shuru karden, Ameer ul Momineen par zaroori hai ke laundiyon ke malik ya malikah ko inke seekhne par majboor kare doosre logon ko bhi seekhne par majboor kare, jahil ko seekhane padhaane ke liye kuch logon ko muqarrar kare, Bait ul Maal se inki tankhawahen maqarrar kare, aur Ulama par farz hai ke awaam ko seekhayen taake haq aur baatil ko jaan saken."**(al-Faqih wal Mutafaqqih: 1/43)**

Salmaasi Rahimahullah (550-H) kehte hain:

"Har ek par laazim hai ke jo uske oopar farz hai, usey jaane har aaqil, baligh par taharat, salaat, saum, khane

mein halaal o haraam balke har wo cheez jo halaal ya haraam hai unka jaanna zaroori hai, maal waalon par zakaat ke ahkaam jaanna, haj ki istetaa'at waale par haj ke ahkaam ka jaanna, jo shadi karna chahata hai usey halaal aur haraam aurat ka jaanna, tijarat waalon par halaal o haraam khareed o farookht ka jaanna, hukkaam ke oopar ahkaam ka jaanna fauji tarbiyat aur jihaad aur ghanimat ke ahkaam jaanna zaroori hai. Isi tarha har ek par Surah Fatiha ka yaad karna farz hai, kiyunke Nabi e Kareem ﷺ ne farmaaya:

((لا صلاة لمن لم يقرأ بفاتحة الكتاب))

"Jisne Surah Fatiha nahi padhi uski salaat nahi." Isi tarha Qur'an e Kareem ka kuch hissah hifz karna zaroori hai.(Manazil al-Aimmah: Safah 134,135)

Isi tarha Allah ta'ala ne farz e kifayah ke taur par ummat ke b'az afraad par farz kiya hai ke wo tawassu (kushaadgi) ke sath ahkaam e shari'at ko seekhen taake logon ke masaail mein fatwaa dey saken aur inko sahih raastah bata saken, Allah ta'ala ka farmaana hai:

﴿وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَافَّةً ۚ فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ﴾

"Aur musalmaano ko yeh na chahiye ke sab ke sab nikal khaday hon so aisa kiyun na kiya jaaye ke in ki har ek badi jamaa'at mein se ek choti jamaa'at jaaya kare taake wo Deen ki samahj bohj haasil karen aur taake yeh log apni qaum ko jab wo unke paas aayen, daraayen taake wo dar jaayen."(Surah at-Tawba: 122)

Hafiz Ibne Kaseer Rahimahullah kehte hain:

"Is aayat ki tafseer mein yeh bhi kaha jaata hai ke Allah ki muraad yeh hai ke har qabeele ke sab afraad agar nikal nahi sakte tou kuch log Nabi e Kareem ﷺ ke sath niklen aur Aap par naazil hone waali wahi ko seekhen aur samjhen, wapas aakar apni qaum ko dushman ke muta'alliq bataayen is surat mein inke do maqsad haasil hon ge.
(Jihaad aur Tafaqquh) aur Nabi e Kareem ﷺ ke b'ad qabeele ke log niklen ya tafaqquh aur ilm e deen ke seekhne ke liye jihaad ke liye niklen, yeh har qabeele ke logon par farz hai.(Tafseer Ibne Kaseer: 2/543)

Is se pehle Ibne Kaseer Rahimahullah ne Nabi e Kareem ﷺ ke sath jihaad ke liye nikalne ka qaul naql kiya tha.

Imam Sufiyaan bin 'Uyaynah Rahimahullah ne bhi "طلب العلم فريضة" ki sharah isi tarha ki hai.

Mujahid bin Musa Rahimahullah kehte hain: ke Sufiyaan bin 'Uyaynah ki majlis mein hum logon ke saamne is hadees ka zikr aaya, tou unhon ne kaha: ke har musalmaan par farz nahi hai, balke agar b'az ne talab kar liya tou doosron se bhi farz saaqit ho gaya, jaisa ke janazah par salaat aur iska dafn karna agar chand logon ne isey poora kar diya tou sab ka farz aada ho gaya.

Khateeb Baghdadi ne inke is qaul ki tawzeeh is tarha ki ke Ibne 'Uyaynah ka maqsad yeh hai ke furooyi masail se muta'alliq fiqih ahkaam ka seekhan aur jaanna har shaksh par farz nahi, lekin usooli masail yane Allah ki pehchaan uski Tawheed aur Asma wa Sifaat ki pehchaan, Rasool e Kareem

ﷺ ki tasdeeq, in umoor ka jaanna har farz o muslim par waajib hai, in mein koi kisi ki niyaabat (iska badal) nahi kar sakta.(al-Faqih wal Mutafaqqih: 44,45)

Allamah ibne Abdul Barr Rahimahullah kehte hain: Ulama ka is par ijmaa' hai ke ilm ki do qismen hain: ek wo ke har fard muslim par jaanna farz hai, doosri qism wo hai jise farz e kifayah kaha jaaye ga, agar kuch logon ne seekh liya tou sab ka farz aada ho gaya.(Jamee' Bayaan al-'Ilm wa-Fazlih: 1/10)

Yeh bhi waazeh hai ke "طلب العلم فريضة" se muraad wahi ilm o fiqh hai jo Nabi e Kareem ﷺ aur Sahaba e Kiraam aur aimmah matboayeen ke ehad mein tha.

Abdur Rahman bin Yazeed kehte hain ke "Abdullah bin Mas'ood (Razi Allahu Anhu) ne farmaaya: Ek zamana wo tha ke hum qazaa o fatwaa ke ahl na thhey aur na hi fatwaa detey, phir Allah ne hum sab ko apni mashiyat se is maqaam par pohnchaa diya jise dekh rahe ho, tou jis ke paas koi masalah aaye tou iska faislah Kitaabullah se kare, agar Kitaabullah mein wo masalah na ho tou Nabi e Kareem ﷺ ke faisley ki roushni mein faislah dey, agar in mein se kisi mein na mile tou ijtehaad kare, yeh uzr na kare ke main darta hon, main darta hon, halaal waazeh hai aur haraam bhi waazeh, halaal o haraam ke darmiyaan kuch ghair waazeh chizen hain tou jahan shak ho usey chhor do."(Sunan Nasaayi, Safah 811. Sunan Daarmi: 1/61. Akhbaar ul Qazaati Lau-kee' 1/76)

Is asar ki Ibne Abi Kahisimah Rahimahullah ne bhi riwayat ki hai, aur iske aakhir mein izafah kiya hai ke "Agar faislah karna nahi jaanta tou faislah karne na baithay sharam ki baat nahi." ('Alaam ul Muwaqqi'een: 2/118, 'An Ibne Khaisimah)

Khalifa e Rasool Umar bin Khattaab (Razi Allahu Anhu) ne qaazi sharih ko likha ke "Agar masala Kitaabullah mein hai tou uska faislah karo, agar Kitaabullah mein na mile tou Sunnat e Rasool mein dekho aur faislah do, agar Kitaab o Sunnat mein nahi hai aur tum se pehle kisi ne iska faislah bhi nahi kiya tou tumhen ikhtiyaar hai ke apni rai aur ijtehaad se faislah karo ya peechey hat jaao, meri nazar mein peechey hat jaana achchaa rahe ga." (Sunan Daarmi: 1/55. Akhbaar ul Qazaah: 2/189)

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